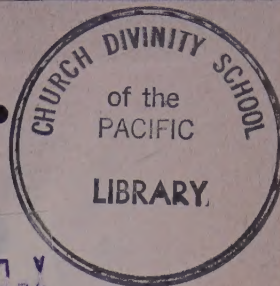


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HOUSE OF BISHOPS holds its 105th meeting at the University of the South. John W. Arrington, theological student, shows a bust of Bishop Leonidas Polk, principal founder of the Sewanee university, to (from left) Bishop Gesner of South Dakota, Bishop Lewis of Salina, and Bishop Quarterman of North Texas. See news story on p. 7.

Photo: Howard Coulson

**Bishop Burrill of Chicago looks
into the question of the
Church of South India — P. 14**



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and the Thought of the Episcopal Church.

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29. St. Michael and All Angels

October

2. General Board, National Council of Churches to 3d.
6. Sixteenth Sunday after Trinity
6. Worldwide Communion Sunday
7. National Conference of Deaconesses' Retreat and Annual Conference, Sycamore, Ill., to 11th.
11. Milwaukee Council, to 12th
12. Seventeenth Sunday after Trinity
18. St. Luke
20. Eighteenth Sunday after Trinity

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are contributing to *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

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PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and stamped, addressed envelope.

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The Living Church

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

To Quote . . .

Concerning the article on wedding music, [L.C., September 8th], I quote Clifton Fadiman: "In sentimentality lies our ruin." Or perhaps Bishop Mao of Shanghai: "America is very young."

To the one who editorialized on the article I can only suggest a reading of "The Holy Fire."

(Rev.) JOHN V. MCKENZIE
Worcester, Mass.

Anything but Sacred

Three cheers and congratulations to Fredrick Young for his most intelligent commentary on the "Wedding Marches" in the September 8th issue. As is true of any con-secrated Episcopal organist I am much concerned with the proper and suitable music for services in the church. I have no patience with popular songs sung at church weddings, but the Wagner and Mendelssohn Wedding Marches hardly fall into that class. The objection which has waxed so strong concerning these marches in recent years has been based mostly on a lot of theoretical gobble-de-gook.

Certainly I encourage the use of other marches, but I can see no justifiable reason for refusing to use the two in question. The fact is that the marches frequently substituted are of far less musical worth. It is so true that many of the so-called "sacred solos" substituted for the popular songs are actually bad — they simply happen to have sacred words. Often the music is anything but sacred.

J. HARRISON WALKER
Wilmington, Del.

Hand-Wringing Not Enough

If reading a letter agreeing with her will do as much for Mrs. Ruef as reading her article ("The Church's Shame," L.C., June 8th) did for me, I am bound to write. It is small comfort to know that one's frustrations in seeking graduate training leading to teaching are shared by others, but small comfort what we will have to be satisfied with — the larger sizes are out of stock.

It is indeed bewildering to hear on all sides of the urgent need for qualified theological teachers and of the likely increase of that need, and at the same time to be unable to find within the Church the realistic assistance that will let a man do the necessary work and keep his family alive, too. There is no lack of personal encouragement from the hierarchy and the educators, but there is not much nourishment in encouraging words.

Mrs. Ruef is right; the future of the church is at stake. Our reputation for a learned clergy is evaporating into a myth. There is a lack of superior teachers. And there is little to enable men who want, with all their heart, to enter teaching to do so. Something beside hand-wringing will have to be tried.

(Rev.) DANIEL B. STEVICK
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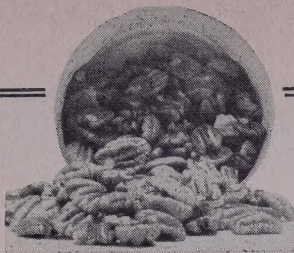
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Diary of a Vestryman

By Bill Andrews

The First Vestry Meeting

The vestryman, whose experiences are recorded here, is not found on the rolls of any existing parish, but he and his parish have a great deal in common with vestrymen and parishes you know.

September 26, 1957

I attended my first vestry meeting to-
night.

It started off routinely enough: a prayer by the rector, the reading of minutes, a financial statement, and approval of bills.

Then the rector made a brief report on the Church school, explaining what changes had been made in the curriculum, and giving us the enrollment figures.

Those figures didn't come as any surprise to me, since I'm a Church school teacher, and I know how overloaded the teachers are and how crowded for space the school is. But a 25% increase in six months and a 200% increase in two years certainly was startling news to some of the other men.

The rector answered some of their questions, and then said, "Gentlemen, we're faced with a crisis in the Church school. We simply are going to have to buy or build space for our increased enrollment. We're swamped now, even with classes meeting in the church vestibule, in my office, in the kitchen, and in every spare corner. But Oakburg, like most other suburban towns, is still growing, and growing most in families with young children. As a matter of fact, even without growth, and even without any recruiting from additional nonchurch families, we can expect another 25% increase in enrollment in a year, just because of the age distribution of our present Church and Church school families."

The senior warden added a platitude: "Fellows, the future of the Church is the kids. We've got to provide for them. The rector took me around the classes last Sunday. I tell you, we've got a big over-crowding problem."

I put in my two cents then, telling the vestry of the difficulty of teaching in the main parish hall, separated from other classes only by curtains, with the resulting noise and distraction.

Then there came words from the opposition. First of all, the treasurer said glumly, "That's fine. We're all for doing everything for the children. But just where's the money coming from? I just write the checks — but I've got a hard

time finding money to pay our current bills."

And Lew Devon, who's chairman of the finance committee, added, "I don't understand this situation. We've tripled Church school enrollment in two years, yet pledges are up no more than 30% in the same period. Are we going to have to dig down in our pockets and pay to educate a bunch of kids from families that are free-loading on the Church?"

The rector turned to Mac, the junior warden, who is also our city clerk. "How about it, Mac?" he asked. "Is there any parallel here with the problem of public education?" And Mac said, "There sure is, Father. We're going through a boom in Oakburg — have been going through one for better than 10 years. And I'm telling you, it's almost broken the town. A family buys a lot and builds a house and moves in. The day after they move in the kids are in school — taking up space using the teachers' time, costing us money. But it is, at the very minimum, three

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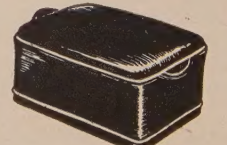


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axes to build for children who aren't yet
elected on the tax rolls. It's tough, and
I guess St. Martha's will have to do the
same — borrow money and hope that
ledges will increase enough to take care
of the debt in the future."

A fellow I don't know — his name's
ason — said from the back of the room,
You know, if we'd all start giving like
Christians should, we might not have to
orrow." And the parish treasurer lit into
him just as he lit into me at the annual
meeting when I said the same thing, say-
ing in effect, that he couldn't write checks
against pious intentions, but only past
performance.

And Jack Barton, our Every Member
Canvass chairman, took the opportunity
to prod the vestrymen into getting down
to cases on recruiting canvassers and stim-
ulating interest in next November's Can-
vass.

After the discussion died down, we ap-
pointed a committee to go into the whole
question of Church school needs and re-
port back at a later meeting. I was put
in the committee, and so were the parish
treasurer, the senior warden, and a couple
of others.

Then the rector gave the floor to a
stranger from St. Jude's over in Leetown.
He talked just a few minutes, but he sure
hit me right where I live. He said we
were probably very active and hard-work-
ing men in our parish, but did we ever
take time to learn about the Church's Big
Picture?

That's really just what I've done — con-
centrated on the immediate local task.
But when something comes up about the
Church as a whole, I'm an ignoramus.
Fissions, inter-Church relations, contro-
versies within the Church, conventions
and legislation — I couldn't be less in-
formed. Yet in my own profession, I'm
always reading, always going to conven-
tions and discussion groups to learn
what's going on in other organizations
than the one I work in. I couldn't do
my job well without that.

So, when our friend from St. Jude's
pulled out his fountain pen and some
subscription blanks, I signed up for a
year. I don't know much about THE
LIVING CHURCH, but I figure I've got to
start learning somewhere if I'm going to
be an intelligent vestryman. All the
others signed up, except two.

So, after a couple of other bits of busi-
ness, we adjourned, and I went home to
report to Sue. "Hm," she said. "One com-
mittee assignment and one magazine sub-
scription won't demolish the family. Go to
bed, dear, and see if you can make that
committee really do something about get-
ting space for Dicky's class to meet in,
and some more space to put Sally and
John in another year or two."

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ST. MICHAEL

On September 29th, which falls this year on a Sunday, the Church commemorates St. Michael and All Angels. Michael the Archangel is referred to five times in Holy Scripture, particularly in the passage appointed for the Epistle on Michaelmas Day: "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. . . ." (Revelation 12:7f). The illustration is a reproduction from a painting by Guido Reni in the Church of St. Maria della Concessione in Rome.

Our service in the Prayer Book combines the commemoration of the militant Michael with the tender appeal of the angels generally as they serve God in heaven and "succor and defend us on earth."

RNS Photo

O God, who hast brought us near to an innumerable company of angels, and to the spirits of just men made perfect: Grant us, during our pilgrimage, to abide in their fellowship, and in our heavenly country to become partakers of their joy; through Jesus Christ our Lord. Amen.

South African Prayer Book

The Living Church

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

September 29, 1957

House of Bishops Holds Meeting on Sewanee Campus

**Two bishops, missionary priest elected missionary bishops
to districts of Central America, Philippines, and Mexico**

By JEAN SPEISER

The 105th meeting of the House of Bishops convened this year, September 14th to 18th, with several outstanding items on its schedule to consider: among them, the election of bishops to three missionary districts, the ecumenical movement, and peaceful uses of atomic energy.

Meeting on the campus of the University of the South, Sewanee, Tenn., 124 active and retired bishops elected two bishops and one missionary priest to the three open bishoprics: Bishop Richards, Suffragan of Albany, was named Bishop of the newly created missionary district of Central America; Bishop Ogilby, who had been Suffragan and recently acting Bishop of the Philippines, was elected Bishop of the Philippines; and the Rev. J. G. Saucedo was named Bishop of Mexico.

At the 1956 House of Bishops meeting, the Rev. Raymond T. Ferris, rector of Christ Church, Nashville, Tenn., had been elected Bishop of Central America, but he declined acceptance of the post. Nominated to the three episcopal posts were:

✓ For Central America: Bishop Richards; Bishop Dicus, Suffragan of West Texas; and the Rev. Raymond Riebs, associate priest, Rio de Janeiro, Brazil.

✓ For the Philippines: Bishop Ogilby; Bishop Swift of Puerto Rico; the Very Rev. Leopold Damrosch, Portland, Maine; and the Very Rev. Raymond Mandell, Dean of St. Andrew's Theological Seminary in Manila.

✓ For Mexico: The Rev. Jose G. Saucedo, San Miguel Mission, Tlaxtepec; the Very Rev. Jose R. J. Flores, Dean of St. Andrew's Seminary, Guadalajara.

The Rt. Rev. David Emrys Richards, who has been Suffragan of Albany since 1951, was born in Scranton, Pa., in 1921. Graduating from General Theological Seminary in 1945, he received his doctorate in 1952. Ordained in 1945, he served until 1948 as priest-in-charge, Church of St. Mary the Virgin, Cristobal, Canal Zone. During these years he served as missionary to Silver City, C. Z., to Colombia, and to San Jose, Costa Rica. Returning to New York in 1948, he served as

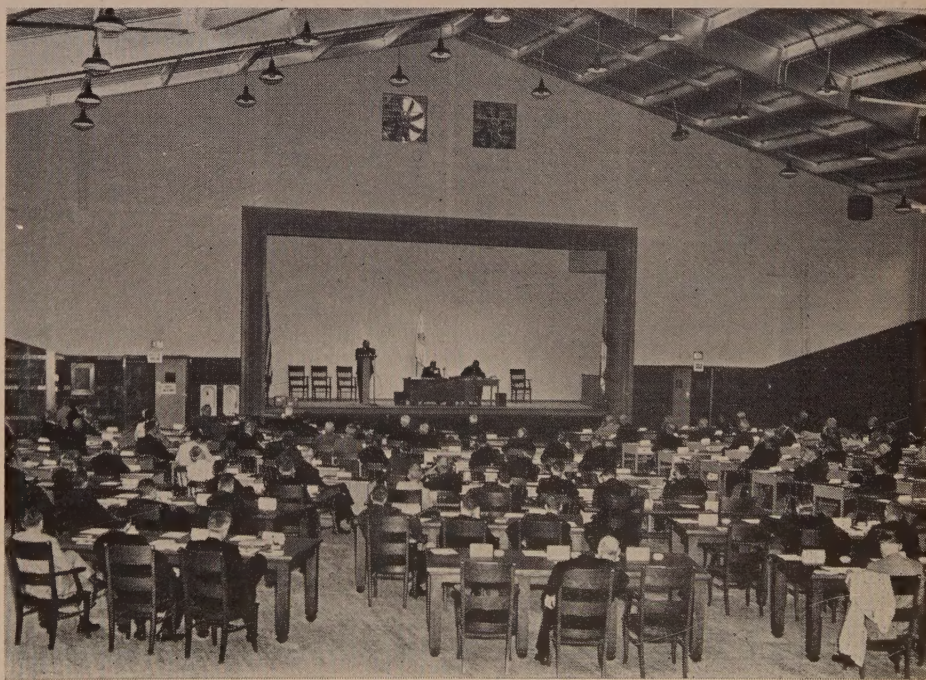
assistant at St. George's, Schenectady, until his election as Suffragan of Albany in 1951.

The Rt. Rev. Lyman Cunningham Ogilby, at 35, one of the youngest bishops in the Church, has been Missionary Bishop-in-charge of the Philippines since March, after the resignation of Bishop Binsted as Missionary Bishop, and he saw

three years prior service as Suffragan Bishop of that district. For three years before his consecration as bishop in 1953, he served at Brent School, Baguio, P. I. In addition, he was priest-in-charge of a large Igorot congregation at Trinidad in the mountain province of Luzon, and traveled during the summer to many of the archipelago's remote outstations, assisting native clergy.

Bishop Ogilby, born in Hartford, Conn., received his B.D. degree from Episcopal Theological School, Cambridge, Mass., in 1949 and was ordained by Bishop Binsted in 1950. From 1949 to 1952 he was a teacher and assistant chaplain at the Brent School, Baguio, P. I., where his father had been the first headmaster. Until 1941, the school was run only for American and European children, but since the end of the second World War it has been open to all nationalities, and Bishop Ogilby has been particularly interested in expanding the Filipino enrollment. During World War II, the bishop saw duty as a Naval lieutenant in the Pacific area.

Born in Mexico in 1924, the Rev. Jose Guadalupe Saucedo, if he accepts the post



The House of Bishops meeting was held at the University of the South. Photographer: Howard Coulson.

FLASH: As THE LIVING CHURCH went to press, came word from the Presiding Bishop that the three newly elected bishops, Bishop Ogilby, Bishop Richards, and the Rev. J. G. Saucedo, have all accepted their election, subject to the necessary consents. See p. 7.

of Bishop of Mexico to which the House of Bishops has elected him, will be the youngest bishop in the Church. Graduated from St. Andrew's School and St. Andrew's College, Guadalajara, Mexico, he received his B.D. degree from Virginia Theological Seminary in 1949. He was ordained in that year by Bishop Salinas, and since then has been vicar of the San Miguel Mission, Cuernavaca, Morelos, Mexico, which he himself started in 1950. He is married and has two children.

Fellowship, Witness and Service Are Ecumenical Guideposts, House Told

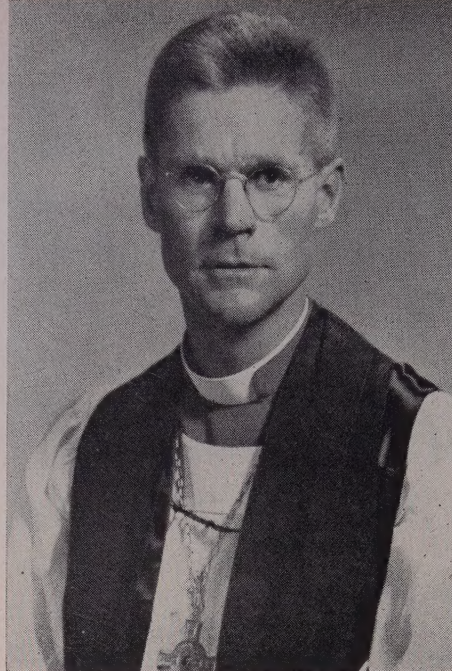
Speaking of the danger of the ecumenical movement's being only a "movement" of officers without a sufficient body of troops (local Churchmen) behind them, the Rev. Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, told the House of Bishops that vast bodies of Churchpeople still think of "my church" rather than "God's Church," and even coöperation among Churches is "nice," but not adequate to define the relationship among Churches as visualized by ecumenicalism.

Defining the ecumenical movement as the "rediscovery of the Church," or a "new consciousness of its character," Dr. Visser 't Hooft told the House that this realization of itself is given expression through the World Council of Churches, guided by three concepts: "Koinonia" (fellowship), "Diakonia" (service), and "Marturia" (witness).

"Koinonia bespeaks the 'wholeness' or 'richness' of the Church's fellowship," said the secretary. "It means much to all of us, but perhaps most of all to the small church. It was demonstrated in Hungary by prayers offered for the Church there by Christians all over the world, and given concrete expression, in this instance, by financial aid. Never before has such solidarity been demonstrated in supporting a Church in need."

"Next, *Diakonia*. Even though the Church Universal may not exist in this day, Churches working together for each other can bring it closer."

Marturia is demonstrated, for example, by the East Asia Council of Churches in banding together to proclaim the Christian message to the masses in Asia who in this era of rising nationalism are becoming more and more hostile to the Christian mission. "It is important that we



Two of the three newly elected bishops — on left: Bishop Ogilby; right: Bishop Richards.

should speak together on the international and social problems of our time."

"The ecumenical mill grinds slowly, but, thank God, it grinds. But we must take advantage while we can," Dr. Visser 't Hooft told the bishops. "The eyes of the world will be on the Lambeth Conference. Your decisions on the ecumenical movement there will be decisively important. Your Church has given exceptional leadership — we pray to God it may go on doing so."

House of Bishops Hears of Nuclear Reactor Gift Plans For a Tokyo University

To present a nuclear reactor to St. Paul's University, Tokyo, Japan, would be a "powerful Christian witness of our concern for the total well-being of mankind," stated the Rev. W. G. Pollard, speaking to the House of Bishops September 16th. Dr. Pollard, who is vice-chairman of the Church's Joint Commission on the Peaceful uses of Atomic Energy, was making the interim report of the Commission, which was appointed at the 1955 General Convention to study the proposal concerning the reactor.

Since the proposal to send a reactor was made in 1955, the Commission met three times to study it, and, as a conclusion of their investigation, unanimously endorsed the reactor project; recommending, however that it be paid for "outside of the Church's budget," and "if it doesn't capture the imagination of our fellow Churchmen, then we shouldn't try to do it."

Dr. Pollard, who is executive director of the Institute of Nuclear Studies at Oak Ridge, Tenn., and who was ordained

priest in 1954, described in detail the nature and potentialities of the reactor, ways of implementing the gift, and arguments for it. The reactor, a "swimming pool" type, suspended in 20 feet of water, would be for research and medical uses and would cost a minimum of \$400,000.

St. Paul's University, Tokyo, a Church-founded institution, would bear the housing and operating costs of the reactor and would use it in conjunction with St. Luke's Hospital, also founded by the Church. St. Paul's has a group of scientists well equipped to handle the reactor.

Not only the Commission, but three top scientists at Oak Ridge, the government's Atomic Energy Commission, and the Department of State are enthusiastic over the possibility of this action by an American Church, Dr. Pollard stated.

Dr. Pollard considers this proposal no denial of the Church's primary mission to preach the Gospel, but rather, a "dramatic, effective way of teaching an Oriental culture what Christianity really is. . . . Atomic energy in the minds of the Japanese is an evil process," he pointed out. "As they experienced its fearful power, they could now learn about atomic energy as a natural process, a part of God's plan for creation."

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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Oberlin Conference Bears Witness to Unity

Faith And Order Meeting Finds No Consensus On Structure, Doctrine of United Church; Orthodox Abstain On Last Message

By PETER DAY

How near is the prospect of unity between the Christian Churches of North America? And what are the general outlines of a reunited Church? These questions were the underlying problems of the first North American Study Conference on Faith and Order which met at Oberlin, Ohio, September 3d to 10th, on the beautiful campus of Oberlin College. The meeting brought some of the best brains of the Christian world to bear on the subject of "the nature of the unity we seek."

The answer, after 10 days of speeches and deliberations, appeared to be that unity on a broad scale is not very near, and that there is no consensus as to the structure and doctrine of a united Church. The conference message (see page 10) was able to bear witness, as Faith and Order conferences have in the past, to a unity of Christ which already exists. But the actual progress of the movement to draw the Churches together in implementation of their loyalty to their One Lord was much less a matter of written documents than a matter of personal interchange and discovery between the men and women of many religious backgrounds who worked together in the conference.

The depth of differences between the Churches was dramatized at the concluding session when Dr. George Florovsky, speaking for the Greek Orthodox delegation, said that the members of his church would not be able to vote for the message. Its language, he said, was "misleading and might be offensive to the consciences of millions of Orthodox believers," in that Orthodoxy believes that the Church of Christ is already united, and that its unity is a fundamental part of its nature. Dr. Florovsky explained that the Orthodox did not desire to dissociate themselves from the ecumenical movement as a whole, but simply from this particular document.

Differences Greater in Churches

Several noteworthy trends in North American religious life were highlighted at the conference. A questionnaire prepared by a Minneapolis study group brought out the fact that doctrinal differences within Churches frequently were as great as or greater than doctrinal differences between Churches.

In four areas — view of the Bible, the basis of authority, the ground of salvation, and the sacrament of Baptism — of the respondents could be included the Methodist Church without increasing the diversity of response already represented by the Methodist clergy. Concerning the view of the Bible, 84% of those responding could join either the Lutheran or Presbyterian Churches without increasing the diversity of response. Four of five possible positions on the Lord's Supper were taken by Episcopal

clergy and these positions accounted for 96.3% of the total response. On this same doctrine, Lutheran clergy take two positions, Congregational clergy three, and Presbyterian clergy take all five.

In the conference sessions themselves, it was frequently found that differences of opinion were a matter of an Anglican arguing with an Anglican or a Presbyterian with a Presbyterian, or a Congregationalist with a Congregationalist. Commenting on this phenomenon, Dr. Truman Douglas, Congregationalist (now, of the United Church of Christ formed by a merger of Congregational-Christian and Evangelical and Reformed Churches), observed that all the Churches tend to project upon the ecumenical movement their internal problems and controversies.

The fact that American laymen (and even, to some extent, ministers) migrate from Church to Church was shown to be one of the important sociological facts of Church life. From 30% to 50% of the

average congregation of any church comes from some other denominational background. Half of the membership of the average urban church has been added to it within the past 10 years. One out of every five people in North America moves every year, and in changing residence he does not always choose a church of the same denomination as before.

Churches are Social Clubs

The report of Division III, on The Nature of the Unity We Seek in View of Cultural Pressures, citing these statistics, commented: "Though the local congregation, as noted above, tends to become heterogeneous in denominational background, it is developing a considerable homogeneity in racial and economic, and thus social, background. Some of our local churches are not much more than social clubs. Such facts as these which represent only a sampling of what is available constitute part of the substance of our concern."

"We do not label all such facts as good or bad. They may be one or the other, and often something of both. . . . In a bewildering variety of ways they make their impact on the life of the Churches, and particularly upon Churches in their relationship with each other."

This Division, with two others that considered the Nature of the Unity We Seek (I) in Faithfulness to the Eternal Gospel, and (II) in terms of organizational structures, made its report to plenary sessions of the conference which



Oberlin leadership included, from left, Dr. E. C. Blake, NCC president; Bishop Dun, Washington, D. C., conference chairman; Dr. Emlyn Davies, Toronto, Canada, and Dr. Paul Minear, of Yale Divinity School.

Arthur Horn

"received" the reports for transmission to the Churches.

The broad subject matter of each Division was pinpointed in separate topics by smaller Sections. Groups of 25 to 30 delegates wrestled with such topics as Imperatives and Motivations for unity; Doctrinal Consensus and Conflict; Baptism; the Holy Communion; The Life of the Congregation; State and Local Councils of Churches; Authority and Freedom in Church Government; Variations in Denominational Polity; The Mobility of the Population; Governmental Policies and Programs; The College Campus; Racial and Economic Stratification.

It was in the Section meetings that delegates had the opportunities for face-to-face encounter and debate which resulted in clear consensus on some points and clear delineation of areas of disagreement on other points. However, the Section reports, except as they were reflected in

the reports of the Divisions, did not come before the plenary sessions of the conference. They will be published later in a comprehensive report of the conference findings.

Watered-Down Christianity

The most massive fact that emerged from the work of sections and divisions was that the Liberal Gospel of diminished Christianity had nearly disappeared from the intellectual scene. Among older ministers and laypeople in local congregations there may still be some who preach a watered-down Christianity of "the Fatherhood of God and the Brotherhood of Man" and regard the Church as a wholesome means of preventing juvenile delinquency, but the conference's point of view was keynoted in a thoroughly biblical, trinitarian, and incarnational speech by Dr. Robert L. Calhoun (Congregationalist) of Yale Divinity School. Quoting

not only the Scriptures but the early Church fathers, Dr. Calhoun set forth concepts of God, the Trinity, the person of Christ, the Holy Spirit, the Church, and the Gospel that were enthusiastically welcomed not only by the Protestant delegates but the Eastern Orthodox as well. A Roman Catholic observer at the Conference seemed particularly impressed with Dr. Calhoun's presentation of the Church's Faith, and was often seen afterward engaging him in conversation.

The return to Trinitarian orthodoxy and the recognition that the Church's message does not have to be cramped into an outmoded universe of scientific determinism was touched on in the report of Division I, which said: "The reports of the sections indicate the rewarding insights which we owe to recent study of the Scriptures. The emergence of biblical theology is one of the exciting developments of our time. It does not constitute

A Message to the Churches

Oberlin, Ohio
September 10, 1957

We have been sent as representatives of our Churches to the North American Conference on Faith and Order to study "The Nature of the Unity We Seek." The fact of our commissioning as delegates by our own Communion has contributed immeasurably, we believe, to the productivity of our labors. It has assured us that the search for ways of making manifest the unity of the People of God is acknowledged as belonging to the very life and mission of every part of the Church. In the work of this Conference we have been disciplined by the remembrance of the representative trust imposed in us, and we have been upheld by the prayers and hopes of many fellow-Christians.

Meeting at Oberlin for this week-long Conference have been 279 representatives of 39 Christian bodies, together with 92 consultants and 36 accredited observers. We give thanks that the Conference has been so inclusive in its membership that all of us have been encouraged by solidarities among Christians of the most varied inheritances.

At the same time we are saddened by the absence of members of other Churches whom we recognize as fellow-Christians, and we ask forgiveness for any failure of charity or understanding in us which may have kept them apart from our fellowship.

Gathered to consider the nature of the unity we seek, we give thanks for the unity we have found. This unity not only exists but is entirely the gift of God's grace and love. We are claimed for this unity as we confess with one voice "while we were yet sinners, Christ died for us"; as we acknowledge Jesus Christ as Lord; and as we accept His commission to declare to all men the good news of His victory. This is the Gospel which has ultimate power to shatter the human heart with wonder and shake the world with hope.

As we have known a common joy in the unity we now possess, we have also felt a common sorrow over the continuing fact of our separations one from another. We acknowledge the one Lord; we also own the peril of calling him "Lord, Lord," and failing to do the things He has commanded. We cannot forget that His prayer for the unity of His followers remains unfulfilled. Although some of our divisions arise out of loyalty to truth that we now see, we must acknowledge that Christ calls us to a fuller comprehension of truth and more obedient service. To proclaim that Christ is the one Lord is to give Him preeminence over all else — over our most cherished traditions. This we have not done.

Yet God gives us hope. We do not see clearly the path that God has set before us but we are sure that He is leading us, and that at Oberlin He has given us new light.

In this light we see that the Church is God's Church and that the unity is His unity. This unity, we believe, is to be:

- A unity in Christ who died for us, is risen, regnant, and will come again to gather together all things in His judgment and grace;
- A unity in adoration of God — one offering of wonder, love and praise;
- A unity of declared faith, sounding the vast Amen of the whole Church's believing life through all the centuries;
- A unity of bearing one another's burdens and sharing one another's joys;
- A unity in which every ministry is a ministry of and for all the members, bound together in a worshipping and sacramental community;
- A unity in mission to the world, originating with, sustained by and offered to the one Christ, and conducted with such transparency of love and faithfulness that the world

will believe on Him;

— A unity possessing rich variety in worship, life and organization.

Our message to the Churches is an expression of desire and hope that something of what we have thought, experienced and wrought during these days together may be shared widely with our fellow-Christians.

(1) We commend a study of the reports of this Conference. We invite all Churches, aided by these reports and findings, to engage with us in bringing their present life under the judgment of the Lord of the Whole Church as we struggle to understand the unity we seek.

(2) We call upon every local church and congregation to examine the way in which it makes visible the nature of the Church of Christ. It is not only in our separations as Churches and denominations but in our social stratification, our racial segregation, our introversion and self-content despite God's summons to our mission to the world, that we deny and refuse the unity He would offer us.

(3) We look for continuing advance in the practical unity of united action by Churches and congregations, and, with the Lund Conference and the Evanston Assembly, we repeat to the Churches the question "whether they should not act together in all matters except those in which deep differences of conviction compel them to act separately?"

(4) We ask all Christians to pray unceasingly that the oneness of God's people may be made manifest among men.

As we invite our brethren to engage in this task of study and self-examination we also covet for them the renewal of joy, expectancy and hope that has been ours in this Conference. We have known more surely that in Christ "are all the treasures of wisdom and knowledge hidden" — not alone for the life of the Churches in their quest for unity but for all the people of God in their pilgrimage.

return to any kind of uncritical bibliography. Many acknowledge its methods as one among a large number of useful tools that God has given us, but no one doubts that it sheds great light upon our ecumenical problems; it offers invaluable resources for understanding our common faith and as we acknowledge in common the authority and constraint of the Word of God we are brought into a new measure of agreement with each other."

Free Exchange of Opinions

An Episcopal Church delegate who took part in the work of Section II, on Doctrinal Consensus and Conflict, remarked that he was surprised at the amount of agreement that he found. "The full Chalcedonian Christology and the doctrine of the Trinity were our point of departure," he said. He noted also that the discussions were not managed by a "tight little group of ecumenical pro's," but were a free exchange of opinions between young Church leaders and thinkers many of whom had never before had much contact with the ecumenical movement.

Because of this, the section meeting was something of "an exclamatory experience," he added. "At the end we decided we could now begin to get somewhere with the topic we had come to discuss." This Section, in its report, observed: "At the beginning of the Faith and Order movement, faith in the divine-human Lord and Saviour tended to stand in a sort of splendid isolation, as the one clear point on which we were united. It is still the center of our consensus; but under the influence of the Biblical renewal there is now a sense of its connection with other basic Christian doctrines: God's covenant with His people, Israel, fulfilled and renewed in Christ; the Church as the new People of God, the Body of Christ, the community (*koinonia*) of the Holy Spirit, pressing on toward its consummation in a new community of mankind and new heaven and earth."

On the creeds and doctrinal statements of the Churches, the Section report said: "When we compare the actual use of historic confessions [statements of belief] in different Churches, we find them sharply divided between creedal Churches, where they are largely used for catechetical instruction and in public worship, and non-creedal Churches, where there is grave objection to using them at all, except as historical documents. When we examine the significance of the use of creeds and confessions, we find this sharp polarization much diminished. For example, some non-creedal Churches of the 'covenant' type express their opposition to confessionalism by declaring that they use creeds only as 'testimonies not tests' of faith. Yet there are Churches of the creedal type which use the very same word, 'testimony,' to define their own use of their historic confessions. All our communities agree that their creeds and con-

fessions are subordinate to Scripture, at least in the negative sense that they must not contradict Scripture. They further agree that these confessions must be interpreted in the light of Scripture under the guidance of the Holy Spirit. Those Churches which make no use of historic confessions actually use 'tests' or norms of other sorts (such as the Quaker 'queries' or the 'covenants' of other Churches) to keep up standards of Christian commitment and Christian instruction among their members."

While reaffirming the sufficiency of the formula, "Jesus Christ as God and Saviour," as a basis for membership in the ecumenical movement, the section urged further study of "the historic significance and meaning for us of the great ecumenical definitions of the early Church councils."

Total Agreement Not Expected

The report pointed out that the Church has an authoritative Faith to proclaim and yet that no Church expects total agreement on all doctrinal questions from its members. It suggested a distinction between "desirable diversity," "creative conflict which helps to get truth stated," and "destructive conflict which obscures the truth." "Diversity and creative conflict spring from our finiteness; destructive conflict from our sin," the report said.

Words a theologian must use to be in the swim of biblical theology: *Kerygma* (Greek, proclamation): The primitive Gospel message as proclaimed by the Apostles. *Koinonia* (fellowship, communion, sharing, participation): The common life of Christians as the society indwelt by the Holy Spirit. *Ekklesia* (assembly, town meeting): The Church, particularly as composed of human members. *Agape* (love): The love of God for man, and man for God, and the love Christians should have for one another, as distinguished from *eros* (passionate love) or *philia* (friendship). *Agape* was the word of the year at the Evanston Assembly of the World Council in 1954, but is now getting a bit old-fashioned. *Kerygma* is past the zenith of its popularity, but *koinonia* must currently appear in every serious theological document.

Church Authority

The question of authority and freedom in Church government, one of the key issues between Churches of episcopal, presbyterial, or congregational structure, was the concern of Section 7. In its report, the section noted a discovery that the hopeful ground for the future did not lie in the remarkably similar administrative agencies which Churches of differing policy have erected to engage in denominational missionary, evangelistic, educational, and social work, but rather in the underlying sanctions to which all three forms of government look for the basis of their authority.

"As means expressly designed for action in the Churches' social setting, these agencies are important means for Christianizing North America," the report said, "but they could defeat their primary purpose if their opposite effect of Americanizing

Section chairman: Do you want to consider the document as a whole, or paragraph by paragraph?

Member: Let's take it as a whole.

The chairman: Then, we'll take it as a whole, beginning with the first paragraph.

the Churches became a stumbling block to the exercise of the doctrine and discipline of Christ. The local congregation may be in even greater danger of becoming an institution that compromises the Gospel for the sake of maximum institutional success in its community. The similarities achieved by the Churches of North America in the institutional dimension could run the risk of reducing the Gospel and sacraments of Christ to the rituals and pious principles of a mere fraternal association.

"Churches with a compromised Gospel would have no compelling reason either for staying apart or for coming together. Their unity would not be the unity in Christ which we seek. Hence, the nature of the unity to which we believe Christ does call us must be sought, not primarily in our cultural similarities, but rather in the differing convictions we tenaciously hold as men under authority from Christ in His Church.

"In this light, we find important significance in the fact that most of our Churches — whether of episcopal, presbyterial, or congregational polity — are speaking the same language when they discuss the place of authority in the Church. Our standard caricatures of types of polity not our own have been found to be erroneous. The episcopate does not consist of a grant of unlimited power to one man. The presbyterial system does not trace its authority to powers delegated by men to other men, nor does the congregational system represent an ecclesiastical expression of political democracy, establishing what is true by a mere popular vote.

"Each system finds its Christian authority in the sovereignty of God as revealed in Jesus Christ, in the commissioning of apostles, in the continuing life of the Church, and specifically in the action of the Holy Spirit in the agents of Church authority characteristic of its own system. Each depends on the Scriptures for the verification and illumination of its understanding of the Gospel. We have discovered that the differences between our several traditions are family differences, and though we do not as yet know how they may be resolved, we have found new meaning in the fact that no man can say, 'Jesus is Lord,' but by the Holy Ghost. "Jesus is not made Lord by the decision

of a bishop nor by the vote of a representative or popular assembly. If bishops, presbyteries, and congregations declare His Lordship, it is the same voice that is speaking — the voice of the Holy Spirit.

"This does not mean that any of us has come to regard the question of the location of authority in the Church as a matter of indifference or of unlimited variety. Each of us in our several traditions carries memories of Christian history which convince us that other authorities than the one on which we rely may be false to their vocation of exercising the authority of Christ. We remember usurpations, rebellions, perversions, and apostasies of former times, and though we write off ancient battles as long ago forgiven, they are not forgotten — and they are not wholly forgiven. To see the Christian past as others see it may be a necessary step in our understanding of the Christian present and in our moving forward together into the Christian future."

The weakness of inadequate representation of Christianity from other parts of the world was balanced at Oberlin by the fact that the Churches were able to give attention to their common cultural problems. The problem of fitting into North American culture which faced all the member Churches alike was seen primarily as a problem of retaining a clear Christian faith and witness against the secular pressures of our civilization.

A strong representation from Canadian Churches (including the Anglican) took an active part in the conference's deliberations.

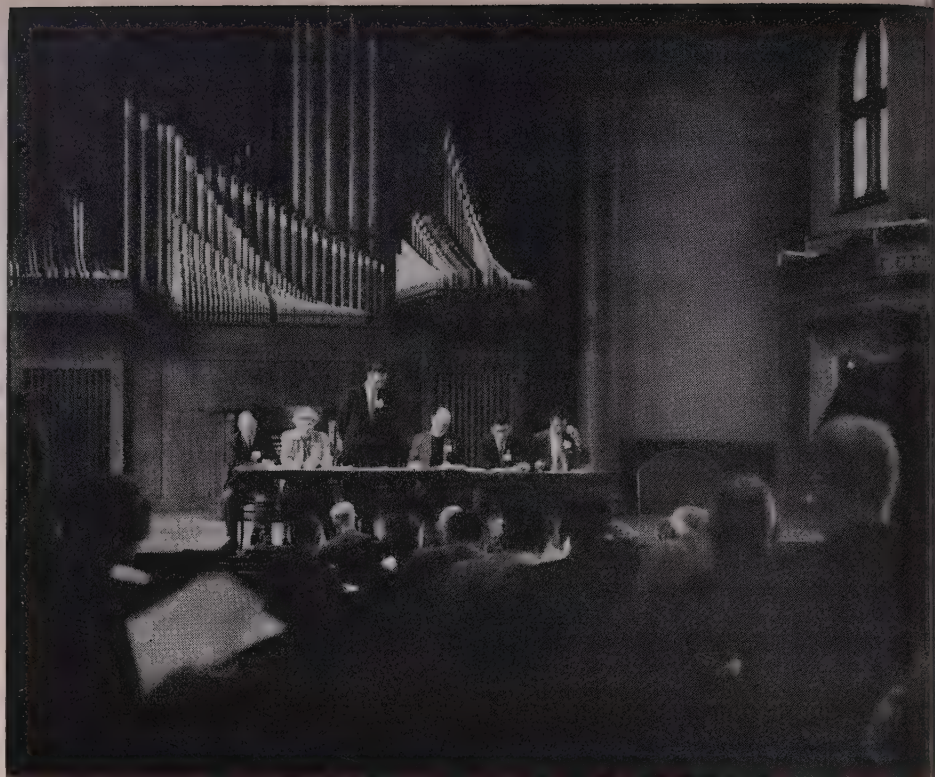
A few ecumenical leaders from overseas were also present. One of these, Bishop Lilje of Hannover, Germany, precipitated the most serious crisis of the conference when in an address at an evening service on Sunday, September 8th, he said:

"We reject the notion that the Church needs that sort of historic guarantee of her continuity which is supposed to be given in the Apostolic Succession of Bishops. Even if we admit that to some Churches and some Christians this idea has a rather high traditional value, we could not agree to the claim that historical episcopacy is an essential and indispensable part of the order of salvation."

Amazed at Attack

Many of those who knew Bishop Lilje's heroic record of Christian witness under Nazi persecution, as well as his many years' experience in the ecumenical movement, were amazed at his forthright attack on positions held by not only many Anglicans and Old Catholics, but by the great Eastern Orthodox Communion.

Greek Orthodox Bishop Athenagoras, who had been asked to give the benediction at the end of the service, confessed afterward that he came forward "with trembling legs" to do his part after this explicit repudiation of what Orthodox



One of the University's many pipe organs gives backdrop to Division II's deliberations on whether to say "The Bible, the Church, and the Holy Spirit" or "The Bible and the Holy Spirit in the Church."

stands for. At the plenary session next day, he read an explanation of the Orthodox view of the Church and the ministry, and the Rev. Dr. Eugene Carson Blake prefaced the Orthodox statement with an explanation that Bishop Lilje was speaking for himself only ("as he is entitled to do"), and not for the conference as a whole.

In addition to official delegates from 29 Churches, the Oberlin conference was attended by observers from Churches that do not ordinarily participate in ecumenical affairs. These included two Roman Catholics, a Missouri Synod Lutheran, Mennonites, Churches of God, Assemblies of God, Evangelical Mission Covenant, and several others. Observers attended section meetings and occasionally were able to be helpful in the discussions. They did not speak or vote in plenary sessions, however.

The desire for a continuing program in the United States of Faith and Order studies was crystallized in a resolution asking the National Council of Churches, together with the U.S. Conference for the World Council of Churches, to "consider the creation of appropriate agencies (staff, offices, etc.), as may best serve the Churches in the U.S.A. in their common concerns" in the area of Faith and Order. The Canadian Council of Churches already has such an agency, but it was emphasized that another Faith and Order Conference should, like the Oberlin meeting, pool the resources of both countries.

Photo Contest Open to All

In response to widespread demand, the Church announces that its third annual Church Photo Contest [L.C., September 8th] will be open to people of all Churches and faiths.

The contest, sponsored by the Public Relations Division of National Council, will run from October 1st to 31st, and offers a total of \$450 in prizes. Both amateur and professional photographers are eligible to compete, and in each category first prize will be \$100; second prize \$75; and third, \$50.

The desired size for photographs is an eight-by-ten, unmounted glossy print, nothing smaller than a four-by-five print is acceptable. Entries are limited to four per person and each must be accompanied by a separate entry form, pasted to the back of the photo. Photographs become the property of the National Council and none can be returned.

Entry blanks and full contest rules are available from all Church parish clergy and also directly from the Public Relations Division, 281 Fourth Avenue, New York 10, N. Y.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$29,927.35
Receipts Sept. 11th through Sept. 17th..... 262.00

\$30,189.35

The Living Church

A VESTRY MEETS THE CHALLENGE

"*Demon parochialism*" is being exorcised as, in parishes around the country, congregations and vestries are hearing the challenge: "The commitment asked of you is a commitment of time, to read and inform yourselves so that you may gain spiritual dividends that will far exceed in value the investment of time that you will make."

This quotation is from the statement made by Glenn Simpson, Jr., a parish captain of THE LIVING CHURCH Campaign, as he addressed the vestry of Trinity Church, Wauwatosa, Wis. Typical (we hope) of the meetings being held in many, many other parishes in 40 dioceses, the vestry meeting of Trinity in Wauwatosa was an enthusiastic one. Nine vestrymen, Eugene Goeb, the diocesan Campaign chairman, Bishop Hallock of Milwaukee, the Rev. G. F. White, rector of Trinity, and Mr. Simpson, were present. In speaking to the group, Mr. Simpson commented that "every layman who would be a parish leader owes it to himself and his parish to be well informed about the whole church."

Bishop Hallock added, "there has been a reluctance in the past to broach the subject of our need to be well informed about the entire Anglican

communion and the work of the Church wherever it exists. At last, in this campaign, we are meeting this problem face to face, and are spreading the thought that we must commit ourselves to a stewardship of time which must be devoted to our becoming better informed Churchmen."

During the discussion period of the meeting, different members of the vestry who already were subscribers to THE LIVING CHURCH gave witness to its meaning to them: "As a long-time subscriber, THE LIVING CHURCH has been of great value to me personally in my work both in and out of the parish," said George Worcester, junior warden. Fr. White expressed his wholehearted support of the campaign, because THE LIVING CHURCH "gives the broad view of the Church and of the Christian world which is essential to the laity and clergy alike."

A photographer from the Milwau-

kee Sentinel took photos, one of which was printed along with a story about the meeting. All vestrymen, who were not formerly subscribers to THE LIVING CHURCH, signed up at the meeting. Campaign chairman Goeb summed up his reaction to the meeting by saying, "It was extremely encouraging to have the purpose of our Campaign so ably presented and enthusiastically received. The meeting confirmed the fact that stressing THE LIVING CHURCH as the instrument to bring to Episcopalians the kind of information we need to be more effective Churchmen will be received as a very real service to the Church."

As parish chairman, Glenn Simpson did not see his work as ended with the presentation of the Campaign aims to the vestry. He has also spoken at a parish leadership meeting at Trinity, and conferred with key personnel of the church.

There are 66 meetings similar to Trinity Church's which are to be held throughout the diocese of Milwaukee during the next month, as part of the national Campaign.

Living Church Campaign Chairmen

Anyone who would like to take a part in THE LIVING CHURCH Campaign may contact the Campaign chairman in his area, as listed here:

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The Bishop of Chicago, the Rt. Rev. Gerald Francis Burrill, gives his views on the South India question in an article which we here reprint with permission from the September Advance, official organ of the diocese of Chicago.

The Question of South India

By the Rt. Rev. Gerald Francis Burrill

Bishop of Chicago

South India is a long way from the diocese of Chicago, and, indeed, from any diocese in the American Episcopal Church. It may seem strange, therefore, to some of us, that next September the General Convention will be asked to consider the relations of the Episcopal Church with the Church of South India. In much the same way the Christians in the little scattered missions in Britain in 325 might have questioned the significance for them of the debate taking place at a meeting in the distant city of Nicea.

The action that is taken next year by our General Convention on the report of the Joint Commission on Ecumenical Relations dealing with the relations of the American Church with the Church of South India will set the precedent — define the ground rules, so to speak — which will influence all future reunion efforts of our Church with other Church bodies. It is important, therefore, that the Convention's action does not compromise at its beginning the great worldwide movement toward the reunion of Christendom and thereby almost guarantee its failure.

First Steps in 1886

Anglicans have long been united with Christians throughout the world in the realization that the fragmentation of the Church is basically wrong and contrary to the will of our Lord Jesus Christ. As long ago as 1886 General Convention, moved by the deep desire to achieve unity in Christendom, adopted at its meeting in Chicago four principles to serve as the basis of reunion. The following year at the Lambeth Conference, the bishops of the entire Anglican Communion adopted these same principles which have been known ever since in the Christian world by the cumbersome title, "The Chicago-Lambeth Quadrilateral."

Any reunion of the Anglican Church with other Church groups, the Lambeth Quadrilateral proclaimed, must be based on these four principles, not because the General Convention of the Episcopal Church thought them up, not because the Lambeth Conference accepted them, but because they have been part of the Universal Church since its founding and were never seriously questioned or challenged until the 16th century. These

marks of the Universal Church, as set forth in the Quadrilateral, are:

The acknowledgment of:

(1) "The Holy scriptures of the Old and New Testaments as 'containing all things necessary to salvation and as being the rule and ultimate standard of faith.'"

(2) The acceptance of "the Apostles' Creed as the Baptismal symbol and the Nicene Creed as the sufficient statement of the Christian faith."

(3) The use of the two Sacraments of Baptism and the Supper of the Lord — "ministered with unfailing use of Christ's words of Institution and of the elements ordained by Him."

(4) The recognition of "the historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

In other words, before the Episcopal Church, or any other branch of the Anglican Church can approach any agreement with another Church body, looking toward intercommunion or organic union, it is necessary for these four marks of the Church



Rev. C. A. De Bruin of the Church of South India baptizes a native. The problem of the administration of the sacraments is one of those raised by Anglican participation in the Church of South India.

be accepted as the basis of negotiations. In 1947, when the Anglicans, Presbyterians, Congregationalists and Methodists in South India, after long and careful preparation, entered into ecumenic unity, the local churches involved agreed on all four points of the Chicago-Lambeth Quadrilateral. They decided, however, that for practical reasons the integration of the various ministries brought into the new South India Church from the different parent communions, would have to be a gradual process which would take at least 30 years to accomplish.

Episcopal Ordinations

It was agreed, on the other hand, that all future ordinations in the new Church would be accomplished "by the laying on of hands" with proper prayer by bishops in the apostolic succession. It is expected that by the end of the 30-year period all the ministry in the Church of South India

will have been ordained by a bishop in the apostolic succession. In the meantime, there are and will continue to be ministers serving in the new Church who have not received their orders through the laying on of hands by a bishop.

Thus, although the Anglican bishops brought with them into the Church of South India the valid episcopate, not all the clergy now ministering in that Church are episcopally ordained.

In 1948 the Lambeth Conference gave the new Church its tentative blessing, but decided to reexamine its development at the end of 30 years to see if a closer relationship between it and the Anglican Communion might be achieved. Therefore 20 years from now, in 1967, a decision of the relationship of the Anglican Communion with the Church of South India will be made, a decision which will be influenced in large part by the new Church's determination of its concept of its ministry.

A Practical Problem

In the meantime, a very practical problem has arisen. Clergy of the Church of South India, some of whom were former Anglicans and some who have received ordination at the hands of bishops in the Church of South India, have visited the Church of England and the Episcopal Church in America and have asked permission to officiate in the dioceses in these two countries.

These clergy, we must remember, are no longer Anglican clergy, even though some of them were formerly clergy of the Anglican Church. They are now clergy of the Church of South India. The Anglican dioceses in South India no longer exist as such. They have become a part of the Church of South India and their clergy and laymen are members of that Church.

A Question Is Raised

Although in most instances the English and American bishops have given permission to these visiting clergy to officiate, the situation has raised a serious question of ecumenical relations which requires clarification: Does the licensing of these visiting clergy represent a premature recognition of intercommunion with the Church of South India or is it merely an interim recognition of the validity of orders of the former Anglican and the newly ordained clergy of that Church?

It should be clearly understood that it is the latter. Intercommunion involves many matters that are not clear at this time. The next 20 years will allow time for further doctrinal clarification. The Liturgy is deemed satisfactory by our theologians, but it is not in compulsory use at present and is not everywhere used in the Church of South India. Confirmation is widely accepted, but still not required. Many other important matters still remain to be settled during the interim period.

In an effort to define more clearly the present relationship between the Anglican Communion and the Church of South India, the Church of England established a special commission of the Convocations of Canterbury and York to study the problem. After careful study this commission has recommended that episcopally ordained clergy of the Church of South India be licensed to officiate at the altars of Anglican churches provided they agree to officiate at the altars of no

other churches of the parent communions of the Church of South India while in the Anglican diocese. This precaution, the commission felt, would place the visiting clergy under the same regulations as to officiating in non-Anglican churches as those which govern the clergy of the Church of England. It would prevent premature recognition and scandal among the several parent churches outside the territory of South India.

The Committee's Report

Following the lead of the Church of England, the American Church at the 1955 General Convention authorized the appointment of a commission to visit South India and to report on the developments of the Church of South India from first-hand observation. This commission has reported and has made the following recommendations which are under consideration for presentation to the 1958 General Convention:

1. That the bishops, presbyters and deacons, consecrated or episcopally ordained before, at or after the inauguration of the Church of South India be acknowledged as true bishops, priests, and deacons in the Church of God and that

(a) such bishops and episcopally ordained presbyters when temporarily within dioceses or districts of the Protestant Episcopal Church may, with the permission of the bishop of the diocese, celebrate the Holy Communion in our churches in accordance with the Form for the Administration of the Holy Communion in the Prayer Book of this Church; and that

(b) such episcopally ordained deacons when temporarily within dioceses or districts of the Protestant Episcopal Church may, with the permission of the bishop of the diocese, assist at services of the Holy Communion in our churches.

2. The bishop of a diocese may at his discretion authorize the use of a church in his diocese from time to time for the celebration of the Liturgy of the Church of South India by a bishop or episcopally ordained presbyter of that Church.

3. Bishops, presbyters, and deacons of the Church of South India may be invited to preach in churches of the Protestant Episcopal Church with the permission of the bishop of the diocese.

4. Bishops and priests of the Protestant Episcopal Church who visit the territory of the Church of South India

may accept the hospitality of that Church for celebrating the Holy Communion within it.

5. Communicant members of the Church of South India when temporarily within the dioceses or districts of the Protestant Episcopal Church, may be permitted to receive Holy Communion in our churches, provided, however, that those who desire to become communicant members of the Protestant Episcopal Church shall be required to conform to the regular discipline of this Church.

6. Communicant members of the Protestant Episcopal Church who visit the territory of the Church of South India may accept the hospitality of that Church for receiving the Holy Communion within it.

An Important Omission

These recommendations, while they do extend a welcome to the episcopally ordained clergy of the Church of South India, have omitted the very important precaution included in the Church of England's statement. In the American commission's report there is no regulation which requires that visiting clergy from South India confine their administration of the sacraments to Episcopal churches during their visit. By this omission these recommendations, if adopted by the General Convention, are almost certain to create misunderstanding and controversy. What is there to prevent a visiting presbyter from celebrating in an Episcopal Church one Sunday and in a denominational church the next?

Clergy ordained in the Episcopal Church are not normally permitted to administer the sacraments in other than Anglican churches. Not to require the same regulation of visiting clergy, is to sow the wind.

In the same way, to give blanket permission to laymen of the Episcopal Church to receive the Blessed Sacrament in the Church of South India, whether or not it is administered by clergy who are regularly ordained priests, is to create confusion in the minds of the laymen.

In our statement about the relations of our Church with the Church of South India, we must make it quite clear that the clergy of that Church may only officiate sacramentally in Episcopal churches. They should agree, during their visit to the diocese involved, not to officiate sacramentally in any of the churches of the other parent communions of the Church of

South India.

We must also make it clear that the laity of our Church may communicate only at the altars in the Church of South India which are served by clergy who are regularly ordained priests. To do other than take this position is to admit as a Church that Holy Order is of no real importance.

Our Lord has told us that a house built on sand will fall. The sand of sentimental "fellowship" is not sufficient to sustain the Household of Faith. The Church must be built and maintained on the faith and practice of the ages.

There are two approaches to Christian reunion. One is to brush aside the distinctions between Christians



groups as being unimportant or as being the result of inherited prejudice. This is the easy emotional technique of looking for the least common denominator. It can only end in disaster.

The other approach is to face our differences and to find the whole of Faith in all truth. This requires penitence and selfless prayer that God the Holy Ghost will lead us into all truth.

In recommending a clearer, if somewhat more restricted, statement of the relationship between our Church and the Church of South India, we may be accused of a lack of charity or of taking a short view of the pioneering enterprise of the Church of South India. We trust that neither is true.

We advise tentative caution in the interests of both charity and the long view. The Church of England has given us a plan worthy of our consideration, both because we are sister communions and because of the Church of England's closer association with the entire enterprise.

The Church of South India itself is in no hurry to decide, finally, the issue of intercommunion, and we should avoid a practice which might prejudice its decision. We are committed to a faith and order from which neither sentiment nor expediency allows us an escape. The reunion of Christendom is ultimately at stake. We must look behind us and ahead of us as well as at the problem of the moment.

To have been with Jesus in the fellowship of His
Church is to catch from Him something of His courtesy,
His courage, and His compassion

The Three C's

By the Rev. W. Norman Pittenger

Professor of Apologetics in the General Theological Seminary

What are the qualities which ought to mark a person who professes to be a Christian, qualities which ought to stand out sufficiently clearly that an observer can say, "There is a man who shows something of the spirit of Christ."

There are many things that one might suggest, but in my thinking I have hit upon three which seem to be utterly essential. They are of course in addition to the primary two — the great internal reality of humility in the presence of God and of one's fellow-men, and the great all-encompassing reality of holiness or a strong and truly "en-God-edness." Those two are preconditions. The three others upon which my mind has been running are externally visible ones: courtesy, courage, compassion.

Courtesy may not seem in itself a Christian virtue, any more than courage or compassion. But there is a Christian qualification of each of these which is of sufficient distinction to make Christian courtesy different from any other, as Christian courage and Christian compassion are different from any other.

The Christian's courtesy is based on the blood-brotherhood which obtains between all who have become gentlemen by God's action on Calvary. It is a recognition of other men

and women as those who, like oneself, "have been bought with a price." We are "brothers in blood" and we must treat each other with that reverence and respect, that gentleness and gentility, which mark the true brother. Rudeness, or its companion, crudeness, can never mark our relations with our fellows. Instead there must be such understanding in our attitude and such respect in our treatment that we may be visible examples of the perfect gentleness which marked Christ.

God-Given Boldness

The courage of a Christian is distinguishable from ordinary courage because in it there is no trace of braggart boasting, no stupid bravery, no blustering or "chip-on-the-shoulder-ing." The Christian is courageous in that he stands for and manfully defends that which he knows to be right, according to God's will, in accord with the purpose of Christ. His courage is the courage of the man who has been taken in possession by some higher power. "God helping me, I can do no other," said Martin Luther when asked to recant. And the reason that that great man — great even in his mistakes — felt that he could be so bold, so courageous, was that he had the deep conviction which emerges in

his hymn *Ein Feste Burg*:

"Let goods and kindred go,
This mortal life also;
The body they may kill —
God's truth abideth still.
His kingdom is forever."

When a man is basing his life upon foundation-rock, upon the firm reality of the universe, he can be courageous, without fear, without boasting, without blustering. We recall how Crom-

The Christian's compassion is never pity, in the same sense in which that virtue has been so often decried. Pity has meant to many a kind of superior condescension. "Alas, poor chap, how sad it is that he is in such a condition. . . ." That is not Christian.

The Christian's compassion is precisely what the word itself suggests: a feeling-with, a *compassion*. It suggests an entering into and a sharing of the worry, pain, suffering, sorrow, insecurity of the other man. It is not a standing aloof in the easy attitude of pity; instead, it is descent into the depths with the person who is in trouble. It is a fellowship *in* pain, not a pitying observation of pain.

If these three qualities are, as I believe, some of the marks of a Christian man, their opposite is pretty plainly a fair indication that one has not yet learned much of the Christian

way. The rude, easily annoyed, blustering and boasting, superior and condescending person is a sad spectacle. One who so impresses his acquaintances and neighbors is fairly likely to be in need of a good deal of self-examination.

One's neighbors and one's acquaintances may err in their judgments, and often if not usually do; but it behooves us at least to consider what they say. And it behooves us to look at ourselves now and again, in any event, to see whether perhaps our friends are not a bit too kind and so have not been willing to tell us the bitter truth about ourselves.

On The Way Out

It is hard to see how the perpetually quarrelsome, gossipy, unkind, combative, indifferent man or woman can claim to be much more than a nominal member of the Christian Church. It is of course true that each one of us is only *on the way* to salvation; hence none of us can be expected to be perfect. On the other hand, each one of us can be, and as a professing Christian, is expected to be, "going on toward perfection." This will mean that what may be our native surliness, brusqueness, impatience, irritability and quarrelsomeness, must be "on the way out." Over the year there ought to be *some* improvement. If there is not any improvement at all, the probability is that we are not trying very hard at being Christians, that we have been neglecting the help of the sacraments which are given us in God's Church, that we are letting what the Prayer Book, following St. Paul, calls "the old Adam" come back into our lives and drive out the "new creation" which after God and in Christ "is created in holiness" when we become "very members incorporate in the mystical Body" which is the Church.

This is very serious. Not only is it bad enough for the man or woman who is not growing in grace as the years roll by; it is a positive deterrent to many who would wish to be Christians if they see in us the marks which indicate that we have been with Jesus. To have been with Him, in the fellowship which we call the Holy Catholic Church, is to catch from Him something of His wonderful courtesy, His divine courage, and His gracious compassion. When we meet someone who has caught these lovely things, we have been privileged to see one in whom appear "the first-fruits of Christ."

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

You Can If You Will

The quality of the teaching done throughout the Church differs widely, from parish to parish, and between teachers. Some teachers are doing a beautiful job. Some are not merely "just getting by" (for there is no set standard to get by, no test to measure the teaching done). They are barely holding the book. If you want to see the worst — I mean the laziest, sloppiest, most poorly prepared teaching — in the world, you might find it in some Sunday class not far from home. And you might find the most wonderful teacher in the world doing her wonderful work right in the same parish. You might, because teachers largely work on their own.

Yet all teachers who have any sense of the importance of their duty want to do better. Partial success in the past makes one know that he can do as well again, and better. He can if he will! He knows he can do better. But how? If only he had some helps from outside — tips on teaching stunts, on discipline. If he only had more good open-end stories, some new handwork, a more helpful text.

But all these are increasingly at hand. One day such an awakening teacher realizes that he must do some more work preparing his lessons. The parish may offer some helps, through meetings or personal conference, but actually he himself must dig in. In particular, teachers should come to realize that the explanatory matter given in the teacher's guide is their first and ever ready source of fresh enthusiasm.

Look In the Book

"This course seemed awfully vague and elusive to me at first," a new teacher remarked to his rector.

"At first? But what changed you?" asked the priest.

"Well, it was rather simple — the way I got started seeing what it was all about." He grinned. "I just read the introduction one day. And then I read some more. And then I began marking some key phrases with a pencil. Now, I go back to my book every now and then, read some of the familiar paragraphs, and I come up with a new idea or urge for the class."

And there you are. You had the book in your hand, and you never really used it. Or, perhaps you turned to it on a Saturday night, but finding no ready-to-pour scheme for that Sunday, you said it wasn't any good.

Here is the real trouble with many a teacher just ready to do better in the

coming weeks. He wants exact help "how to get up a lesson." As a first tip let's say that the way to learn this, as a new skill, is to begin trying. If you really start making your weekly plan, and then try to improve on it, you will begin to find helps at hand.

Fortunately help is coming soon, in the form of a new Teacher Training Guide from our own Leadership Training Division in Greenwich. This will give some 17 separate programs for use by parish groups, to give training in the new way. The first sessions will deal with "What We Are Trying to Do"; then something about the way people learn religion, and finally some helpful periods on methods including class planning.

How to Prepare for Sunday

A tabloid, rule-of-thumb way to teach a lesson the new way is this: In your preparation, write down briefly your answers to these three questions —

1. What great truth, doctrine, experience, or reality do I want them to appreciate (or start appreciating) this Sunday? (Remember it's for *them*, just that little circle of children, not just to express yourself. It may be a variation on an old theme — the love of God, Christ's power to heal, how everybody needs kindness. Once decide this, the rest follows. It may have been already started and in motion from recent Sundays. If so, you will build on that.

2. What shall we *talk about* at first? Plan some main points for a discussion and some questions calling for opinion and decision. Find or invent an incident from life which will provoke talk on your topic. (You will be finding these in your daily paper, everywhere, as you get the feel of this.)

3. What can we *start to do* that has some relation to this idea? This may suggest ways of expressing it — as by writing or drawing. It may become a service project, or a fellowship effort. You can always plan this in advance, for the class has its own ideas. But you can work toward some active outcome. (Thus, your notes read, "Write a letter to some one in trouble. Whom? Perhaps a person with a recent bereavement. Make a prayer for a lonely person.")

There is the formula: The Great Idea, the Conversation, and the Activity. You can work it into many variations. You will need helps, but now you will know where to look for them. And you will never stop searching.

BOOKS

To Evoke Faith

WHAT IS LITURGICAL PREACHING? By Reginald H. Fuller. SCM Press, Ltd., 15 Bloomsbury St., London, England. Pp. 64. Paper, 6/- (about 85 cents, if ordered direct).

What is the function of the sermon preached at the service of Holy Communion and what form should such a sermon take? This is the twin question raised and answered by Reginald H. Fuller in *What Is Liturgical Preaching?* which is part of a new series of booklets, "Studies in Ministry and Worship," put out by SCM Press under the general editorship of G. W. H. Pope.

Although addressed primarily to the clergy, who do the preaching, the content of *What Is Liturgical Preaching?* should be of very definite interest to the laity, of course, are the listeners.

According to Mr. Fuller, who is professor of New Testament at Seabury-Western Theological Seminary, Evanston, "liturgical preaching is that which takes place at the prescribed point in the liturgy, or service of Holy Communion (the only service for which, incidentally, a sermon is ordered in the Prayer Book). To qualify as "liturgical," such preaching, Mr. Fuller emphasizes, must look back upon the "mighty acts of God" (though exposition of the Epistle or Gospel of the day) and forward to the Eucharistic action, culminating in the reception of the Body and Blood of the Lord and eventuating in "all such good works as God has prepared for us to walk in."

The purpose of such preaching is to evoke faith — faith in the living God who has acted mightily in the past and is about to act mightily in the midst of the worshiping congregation. Such preaching is intensely practical, given Christian presuppositions, and intensely biblical. It is biblical not only in its exposition of biblical material but in its resemblance to New Testament preaching, Mr. Fuller:

There are three types of ministry of the word, at least, discernible in the New Testament. There is *kerygma*, missionary preaching to the unconverted. There is *paraklēsis*, renewal and deepening of the apprehension of the *kerygma* in the already converted, and *chē*, the instruction of the new converts of the already baptized in Christian life and doctrine" (p. 22).

Liturgical preaching, according to Mr. Fuller, conforms closely to *paraklēsis* ("exhortation" of King James Version, e.g., Romans 12:8). It is the kind presupposed (though the word is not mentioned there) "in Acts 20:7f, where St. Paul is stated to have discoursed at great length before breaking the bread."

Such preaching obviously requires careful handling and is, Mr. Fuller insists, the prerogative of the ordained ministry, however proper it may be on other occasions for laymen to address Christian congregations. Not the least valuable part of his booklet is the nine examples he gives of how Epistles and Gospels for selected days may be used in this manner. These are not sermon outlines, but "merely indications of the preliminary theological spadework which has to be done before a sermon can be constructed."

The natural setting for this type of sermon is, of course, a Eucharist at which the bulk of the congregation make their communion. It is somewhat difficult, therefore, Mr. Fuller feels, to fit it into a Eucharist at which only the celebrant receives — and still more difficult, perhaps, to fit it into Morning Prayer, which does not lead "to any responsive action on the part of the congregation, except the singing of a hymn and the placing of a coin in the collection plate."

What Is Liturgical Preaching? is one of the most useful tools of the ministry I have come across in some time. I have only one major criticism, and even this is not a criticism of the booklet itself. I agree that, theoretically speaking, liturgical preaching, as Mr. Fuller describes it, is the only type strictly suitable in the context of Eucharistic worship. But on the level of practicality I wonder if the constant linking up of the sermon, Sunday after Sunday, with some part of the Eucharistic action will not become tiresome to many of the preacher's hearers. Perhaps it can be done — even by the singlehanded priest. I hope it can. But I wonder.

Nevertheless, the Church could stand a good deal more of this type of preaching than people at present are getting. I recommend the book without reservation to my fellow clergy, and I hope that the laity will read it, too, and will discuss it with their pastors. After all, preaching, like marriage, is a two-way proposition; and it is just as well for the laity to be in on what the clergy are up to.

FRANCIS C. LIGHTBOURN

In Brief

YOUR NEIGHBOR CELEBRATES. By Arthur Gilbert and Oscar Tarcov. Foreword by the Very Rev. James A. Pike. Book Design by Ezekiel Schloss. Friendly House Publishers, 65 Suffolk St., New York 2, N. Y. Pp. 118. \$2.50; prebound library edition, \$4. A highly illustrated "tour" of all the holidays of the Hebrew calen-

dar, designed so young people of all religions can learn about that of their Jewish playmates. A glossary of Hebrew words is appended.

THE THRESHOLD OF MARRIAGE. A Practical Guide for Those About to Be Married. Revised Edition. Morehouse-Gorham Co. Pp. 35. Paper, 45 cents. A useful booklet first brought out some years ago and now put out again in a fresh edition. Contains chapters on Christian marriage, the art of marriage, the Church's part, married intercourse, the future family, and a brief bibliography. On conception control three views are given, and the reader urged prayerfully to decide between them.

THE DIRECTORY OF THE RELIGIOUS LIFE. For the Use of those Concerned with the Administration of the Religious Life in the Church of England (Second Edition). Issued by the Advisory Council of Religious Communities, under the Chairmanship of the Bishop of Exeter, with the authority of the Archbishops of Canterbury and York. Macmillan. Pp. xiv, 54. \$1.75. A comprehensive, though brief, treatment of the principles that should govern the life of Anglican religious communities and of their working out in practice. Covers such matters as the nature of religious vows, chapter government, release from vows (where deemed necessary), duties of superior, novice master, chaplain, confessor, etc., etc. "It is desirable that in active communities of women . . . the form of the Divine Office used should as far as possible include Morning and Evening Prayer."

Would seem to be as official as any Anglican work on the subject. Thoroughly revised from 1943 edition.

Books Received

PATHS TO PEACE. A Study of War — Its Causes and Prevention. Edited by Victor H. Wallace. With a foreword by Jawaharlal Nehru. New York: Cambridge University Press. Pp. xx, 397. \$3.75.

THE KINGDOM OF FREE MEN. By G. Kitson Clark. New York: Cambridge University Press. Pp. xviii, 212. \$3.50.

ONE IN CHRIST. By K. E. Skydsgaard. Translated by Axel C. Kildegaard. Muhlenberg Press. Pp. vii, 220. \$4.

THE MORMONS. By Thomas F. O'Dea. University of Chicago Press. Pp. xii, 288. \$5.

RACIAL DISCRIMINATION AND PRIVATE EDUCATION. A Legal Analysis. By Arthur S. Miller. University of North Carolina Press. Pp. ix, 136. \$3.50.

DOCTOR RABELAIS. By D. B. Wyndham Lewis. Sheed and Ward. Pp. 274. \$4.

YOU CAN BE A SAINT. By W. E. Sangster. Upper Room, 1908 Grand Ave., Nashville 5, Tenn. Pp. 24. Paper, 15 cents; eight copies, \$1.

THE PROTESTANT ERA (Abridged Edition). By Paul Tillich. Translated by James Luther Adams. University of Chicago Press (Phoenix Books). Pp. xxvi, 242. Paper, \$1.50.

UNDERSTANDING THE CHRISTIAN FAITH. By Georgia Harkness. Abingdon Press. Pp. 186. Paper, \$1.

THE ART OF COUNSELING. By Rollo May. Abingdon Press. Pp. 247. Paper, \$1.25.

EDITORIALS

Faith and Order at Oberlin

To assess and report the acts of a meeting such as the North American Study Conference on Faith and Order, held at Oberlin, Ohio, this September, is a difficult task. In a very real sense, the actual documents produced are the least important part of the conference. And yet, they do represent the best efforts of those who took part to crystallize their findings for the information of others.

Of documents there are plenty. The indefatigable mimeograph department used up 100,000 sheets of paper and 270 stencils in keeping abreast with statements, revisions of statements, reports, and messages. When the Conference findings are published in book form, they will make a large book. Those who read it will discover that our usual definitions of the issues and problems of the ecumenical movement, our usual interpretations of the motives and objectives behind it, our concepts of the views of other Churches, are all in some need of revision.

It is evident that there has been throughout Christendom a genuine resurgence, not only of trinitarian orthodoxy, but of a sense of the authority and the historical reality of the Church. There has been a renewed discovery of the objective reality of the sacraments, of the note of "givenness" in baptism and Holy Communion. The Churches are no longer sending their liberally-oriented "interdenominationalists" to ecumenical gatherings, but rather a cross-section of those who hold strongly to the validity and vitality of their own religious tradition.

This sometimes appears to result in a loss of ecumenical enthusiasm, in an impression that the best thing for the Churches to do in the world of today is to follow their own differing patterns of belief and practice. The general atmosphere of the life of the Churches today is such as to strengthen this point of view, for it is no longer the glib assumption of the general public that the Churches ought to forget their differences and get together on any platform that comes to hand.

But, in our opinion, the apparent recession actually represents a more serious adoption of the ecumenical cause by the Churches themselves. They are speaking more responsibly, and therefore more carefully; they hold more firmly to the Faith as they have severally received it; and they are determined a united Church

must not be one that leaves room for the Christian Faith but one that unequivocally proclaims it.

As we see the future of the Faith and Order movement, the next important field of advance is the field of the work of the Holy Spirit in the Church. As a participant in Section 7, on authority and freedom in Church government, this editor found that Episcopalians, Presbyterians, and Congregationalists agreed that the authority exercised by their different systems of Church government was viewed theologically in much the same light — as the work of the Holy Spirit. When His personhood and personal unity is fully grasped, we are confident that a way will be opened for a living synthesis of different systems of Church government resting upon a lively belief in His operations.

The declaration of our unity in Christ is a truth, but it is a truth that does not contain within itself the key to the Church's situation in history. At the end of history, when the last judgment comes, Christ will unify His Church under His Lordship. In history itself, His followers are quite capable of being loyal to Him and turning their backs on each other — even of declaring that their loyalty to Him is the thing that requires them to turn their backs on each other!

The Conference message, as presented for adoption, invited all Churches "to engage with us in bringing their present life under the judgment of the Whole Church." But a change was voted to make the phrase read "under the judgment of the Lord of the whole Church." There was hope for unity in the phrase as originally drafted. As amended, it seems to us to place the unity of the Church in the realm of eschatology, of the "last things" that belong to the Second Coming of Christ and the ultimate triumph of the Kingdom of God.

As we see the task of the ecumenical movement in the immediate future, it should intensify the trend of the several Churches to a deeper loyalty to their own divided concepts of the Church and Sacraments, of the will of God for mankind. The unity we seek must not be a unity of turning away from the light we have received, but rather one of finding within our own tradition the things of God which bring us into contact with other traditions. This process must not, of course, be done in isolation from the other Churches. We need to gain a deeper understanding of the spiritual life of those who differ from us by repeated contact with them, to sweep away our misconceptions of their teaching and practice, to discover what they possess that should belong to us as much as to them.

An Episcopalian is not a better servant of the ecumenical cause if he denies what his own Church has taught him about the doctrine and discipline of Christ. Rather, he is a better ecumenist if he seeks to understand it and to communicate it to others. The thing that will surprise him is how ready they are to

ten and how much he can gain for an understanding of his own Church's witness by listening to loyal members of other Churches.

Thus, the work of growing into the measure of the fullness of the stature of Christ is a matter of seeking greater spiritual depth in loyalty to one's own Church and in contact with others, in the confidence that the one Spirit is leading the one Church into the full truth.

The unity of the Church, as God wills it to be one, is not a matter of unity alone. It is a matter of holiness, and catholicity, and apostolicity. Catholicity and apostolicity have, perhaps, become "fighting words," with controversial significance between Churches. Yet one of the significant things about Oberlin was the recognition by all kinds of Christians that all four notes of the Creed must exist in the life of the Church. Under the guidance of the Holy Spirit, there is real hope that progress can be made toward a unity in which they are exhibited in terms that are meaningful to all.

The holiness of the Church, particularly — its God-centeredness, its concern for the righteousness He demands — is the thing that was wounded by corruption and sin before its unity was wounded in the Reformation. It is heartening that the ecumenical discussions of today do not view the Church as the handmaid of the secular culture in which it is set, but rather as possessing divinely appointed authority and means to serve as a physician to the world. This recovery of the Church's own inner sense of its nature and mission is perhaps the most significant development that was made clear at the Oberlin Conference.

The representation of Orthodoxy at Oberlin was unquestionably of great value to the predominantly Protestant conferees seeking to express a deeper sense of the unity, holiness, catholicity, and apostolicity of the Church. Coming from an area of the world that has passed agonies and tragedies of the Reformation, Orthodoxy bears witness to the continuing life of the Church of Christ — and yet its views and its problems, its way of expressing the truth of the Church, are sometimes difficult to appropriate just because of the different history through which the West has lived. Impatience and occasional misunderstanding are bound to crop up in ecumenical discussions based upon such widely differing areas of Christian experience. For example, the straightforward Orthodox assertion that the Church simply is one, because oneness is part of its very nature, is a truth we must recognize but we cannot accept the corollary that those outside the Orthodox communion are outside the Church.

It is a most valuable thing for the Churches of North America that Orthodoxy is strong in this country and that it participates in ecumenical discussions even at the cost of some embarrassment and the necessity of withholding concurrence on some occasions.

We hope that in future conferences, it will be possible for statements presented for adoption to take full account of the Orthodox position within the statement itself.

Personnel Relations

Many wardens and vestrymen have great experience in personnel relations as supervisors, executives, and employers. This experience, and the insights they have gained from it, qualifies them to make a great contribution to the improvement of personnel relationships in the parish.

We are not thinking now of the relationships with the minority of parish workers who are paid money for their labors, but of the great majority who are volunteers — the choir members, the acolytes, the Church school staff, altar guild workers, and so on.

Modern personnel management has learned that far more than money is involved in making the employee willing to accept his job, learn to do it well, stay on it faithfully, and become a friend of the organization for which he works. The physical working conditions, the techniques of supervision, the sense of the value of the job, the recognition of the job well done are important in creating and holding together a good working team. And every one of the items on this list applies at least as strongly in the case of volunteer workers as it does in the case of paid volunteer workers as it does in the case of paid employees.

How many wardens visit Church school during sessions to see whether lighting, ventilation, noise control, and space are adequate? Or check on the physical arrangement of the sacristy in terms of the convenience of the Altar Guild?

How often does a vestryman concern himself with relations between parish workers and those who direct their work? Or take the time to compliment an acolyte on a good job of serving or a singer on a good anthem? How many parish leaders forget their tendency to pity themselves for their hard work in the parish long enough to speak frankly and cheerfully to parishioners of the rich rewards found in volunteer parish work?

Here is a true anecdote of the how-not-to-do-it variety: a basement kitchen in a parish Church became a pre-class clubhouse for Church school teachers. A coffee pot boiled, teachers gathered to talk and exchange ideas. It probably contributed little to the intellectual life of the school, but it certainly made teaching more fun and knitted the faculty into a friendly group.

But the teachers are evicted now. The vestry decided the kitchen was needed as a counting house for offerings!

PEOPLE and places

Appointments Accepted

The Rev. Gail Colyer Brittain, formerly rector of Trinity Church, Peru, Ind., is now vicar of Holy Apostles' Church, Oneida, Wis.

The Rev. William R. Harvey, formerly curate at Grace Church, Madison, Wis., is now rector of St. James' Church, Manitowoc, Wis. Address: 514 N. Eighth St.

The Rev. Albert W. Hillestad, formerly rector of the Church of the Ascension, Chicago, is now vicar of St. Mark's Church, Oconto, Wis. Address: 412 Park Ave.

The Rev. Robert Louis Ladehoff, who was ordained deacon on June 15th, is now in charge of St. Paul's Church, Thomasville, N. C., Christ Church, Walnut Cove, and St. Philip's, Germantown. Address: 120 Highland Ave., Thomasville.

The Rev. Edmund S. Mathews, formerly rector of St. Paul's and Trinity Parish in Tivoli, N. Y., is now rector of Trinity Church, Fishkill, N. Y.

The Rev. Joseph E. Mazza, senior assistant at the Cathedral of St. James, Chicago, has been named canon precentor. The action took place at the September meeting of the cathedral chapter.

The Rev. James H. Miller, formerly a chaplain in the Air Corps, will be in charge of Trinity Church, Waupun, Wis., and St. Mary's, Oakfield. Address: 315 Jefferson St., Waupun.

The Rev. A. P. L. Prest, Jr., formerly chaplain resident at St. Luke's Hospital, Houston, will on October 15th become chaplain at Bellevue Hospital, New York City.

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The Rev. Walter Louis Rauh, who was ordained deacon on June 14th, is now serving All Saints' Church, Concord, N. C. Address: 12 N. Spring St.

The Rev. George P. Sampson, formerly vicar of St. Andrew's Mission, Phoenix, Ariz., has since June been rector of Epiphany Church, Vacaville, Calif.

The Rev. Philip H. Steinmetz, formerly vicar of St. John's Church, Ashfield, Mass. (and pastor, at the same time, of the Congregational Church, in Ashfield), is now secretary of the Massachusetts Council of Churches. The Rev. Mr. Steinmetz will continue to serve the Ashfield churches until they find a man to succeed him.

The Rev. Edmund R. Webster, formerly in charge of St. Boniface's Church, Chilton, Wis., and St. Paul's, Plymouth, is now rector of St. Mark's Church, Waupaca, Wis., in charge of churches at New London and Amherst.

The Rev. Carl Wilke, formerly assistant at Trinity Church, Wauwatosa, Wis., will on November 1st become rector of All Saints' Church, Appleton, Wis. Address: 116 N. Drew St.

Resignations

The Rev. Heber Corwyn Benjamin, rector of St. John's Church, Flushing, L. I., N. Y., will retire on October 1st. Address: Box 192, Anna Maria, Fla.

The Rev. Frank Damrosch, rector of St. Paul's Church, Doylestown, Pa., will retire on October 1st. Address: 4 Cross St., Essex, Conn.

The Rev. Sidney Lanier has resigned as rector of St. John's Church, Christiansted, St. Croix, V. I., after completing his term of service and will work at creating dramatic productions which present the Christian faith.

The Rev. G. Gardner Monks, canon of Washington Cathedral, has retired. Address: Cohasset, Mass.

The Very Rev. Dr. Miller M. B. Sale, rector and dean of Trinity Cathedral, Sacramento, Calif., has resigned because of ill health.

During Dean Sale's four years of service as rector and dean, the new cathedral has been built, a new deanery completed, and construction started on St. Luke's Medical Center. He has been extremely active on the diocesan level, providing leadership for several committees. Dean Sale has also been in charge of the Mission of Our Merciful Saviour for the past year and a half.

Changes of Address

The Rev. Herbert P. Aldrich has returned to the Virgin Islands to serve again at St. Paul's Church, Frederiksted. He has been on leave of absence for a year and a half studying at Seabury-Western Theological Seminary and Northwestern University.

The Rev. A. Allen Attenborough, rector of Christ Church (Old Swedes'), Upper Merion, has moved from the old rectory at 650 Shoemaker Lane, Bridgeport, Pa., to a new rectory at 258 W. Valley Forge Rd., Cinnamon Hill, Bridgeport.

The Rev. George R. Hewlett, rector emeritus of Christ Church, Newton, N. J., formerly addressed at Whippany, N. J., may now be addressed at Box 427, Vineyard Haven, Mass.

The Rev. Henry Johnson, formerly in charge of Trinity Church, Waupun, Wis., and St. Mary's, Oakfield, is now doing graduate work at the University of Chicago.

The Rev. Michael G. Mayer, chaplain of St. Mary's Hospital for Children, Bayside, N. Y., and lecturer in liturgics at GTS, has been awarded a Fulbright scholarship and is taking a leave of absence to study at Edinburgh during the coming year. Address, as of October 1st: c/o the Rev. E. N. Kemp, 9 Ramsay Garden, Edinburgh 1, Scotland.

The Rev. Dr. Walter P. Morse, SSJE, formerly addressed at Hso Chang Kai, No. 19, Taipei, Formosa, may now be addressed at Box 128, Taipei, Taiwan, Republic of China.

The Rev. J. C. Pedersen, who recently became vicar of Grace Church, Vernon, Texas, should be addressed at 3209 Indian St., rather than at 2603 Nabers.

The Rev. Gilbert V. Russell, rector emeritus of All Saints' Parish, Methuen, Mass., formerly addressed at 33 High St., Methuen, may now be addressed at 283 Broadway, Methuen.

The Rev. L. B. Sherman, rector of St. Philip's Church, Durham, N. C., has moved from Gregg St. to 2315 Prince St. The office address remains St. Philip's Church, Corner of Queen and M Sts.

The Rev. Benjamin T. Spinks, who recently became curate of St. Andrew's Church, Pocatello, Idaho, and student chaplain at Idaho State College, Pocatello, may be addressed at 940 E. Terry St.

The Rev. Killian A. Stimpson, who recently retired as rector of St. Mark's Church, Milwaukee, has moved from N. Wahl Ave. to 3365 N. Lincoln Dr., Milwaukee 11.

Fr. Stimpson will serve St. Christopher's Church in River Hills, a suburb of Milwaukee. St. Christopher's is a comparatively new mission and project of St. Mark's Church.

The Rev. James B. Trost, who is serving Andrew's Church, York, Pa., and was formerly addressed at 1508 Fourth Ave., may now be addressed at 102 Elmwood Blvd.

The Rev. William A. Wendt, who is in charge of St. Christopher's Chapel, Trinity Parish, New York City, has been granted a leave of absence to attend the 1957-1958 session of St. Augustine's College, Canterbury, England.

Fr. Wendt, his wife, and daughter will reside at Canterbury in a dormitory adapted for the use of clergy with families. St. Augustine's, for many years a seminary, has since 1947 been a theological college for selected Anglican clergy from all parts of the world.

Ordinations

Priests

Fond du Lac — By Bishop Brady: The Rev. John Douglas Swanson, on August 9th; in charge, North Woods Missions; address: Box 6, Eagle River, Wis.

By Bishop Brady: The Rev. Philip I. Livingston, on August 17th; curate, St. Andrew's Church, Baltimore, Md.; address: 6511 Loch Hill Ct.

Nova Scotia — By the Lord Archbishop of Rupert's Island, acting for the Lord Bishop of Nova Scotia: The Rev. John E. Matheson, on August 23d; to serve as rector of Pugwash Parish, in charge of the River John church.

Washington — By Bishop Dun: The Rev. H. Stuart Irvin, on June 22d; to be rector of Trinity Church, St. Mary's City, St. George's, Valley I., and St. Mary's Chapel, Ridge, all in Maryland.

Deacons

Arkansas — By Bishop Brown: John Hollister Gray, on September 6th. The ordinand has returned to the Seminary of the Southwest, Austin, Texas, for his senior year.

Cuba — By Bishop Blankingship, on August 6th: Dionisio de Lara y Minguez, in charge, San Pablo, Camaguey; Miguel Garcia y Ortega, Buen Pastor, La Esmeralda, Province of Camaguey; and Jorge Perera y Hurtado, La Trinidad, La Gloria, Province of Camaguey.

San Joaquin — By Bishop Walters: The Rev. Ralph W. Jeffs, former Congregationalist minister, June 8th; to be curate, St. Paul's, Bakersfield, Calif.

Upper South Carolina — By Bishop C. Charles A. Robinson, III; to be assistant at the Church of Our Saviour, Rock Hill, S. C., and St. Peter's, Great Falls.

Washington — By Bishop Dun, on June 22d: Robert J. Boyd, Jr., chaplain, Trinity-Pawling School, Pawling, N. Y., and John Miles, curate, Trinity Church, Piney Branch Rd., Washington, D. C.

West Texas — By Bishop Dicus, Suffragan: Esteban Saucedo, on August 6th; to be assistant at Santa Fe Church, San Antonio, Texas.

Missionaries

The National Council's Overseas Department has announced the following movement of missionaries:

The Rev. Thomas G. Cleveland, with his wife and four children, has returned to Alaska, where he will resume his work at Holigachaket.

The Rev. James H. Douglass, who formerly served Trinity Church, Morgan City, La., and its field, has gone to the Dominican Republic where he will be stationed at San Pedro Macoris.

The Rev. William R. Grosh, with his wife and their three children, left Vancouver on August 27th to return to the district of Honolulu, where he will resume work at Kaneohe.

Tapping Experience

In St. Louis, Mo., 150 retired men have become incorporated under the name "Experience, Inc." and are working on a number of projects in the community. They have offered their services to the mayor for appointment to any committees that he may choose, and they have volunteered for service on the Grand Jury, despite the fact that in Missouri people over 65 are excused from such service. These men are an eye-opening example of what experienced retired people can do in a community.

In Wilmington, Del., a group of retired men some time ago formed Consulting and Advisory Services, Inc., to give the recently retired executive a chance to use his experience for the good of others in his community. Under the leadership of Maurice duPont Lee, a retired engineer, the group was organized particularly to help young people trying to make a go of struggling small businesses.

From a simple beginning back in the 1940's, the Wilmington program has continued to gain momentum as more and more small businesses have been helped by the retired volunteers.

In a Saturday Evening Post interview some time ago, Mr. Lee spoke of the way there are today "graveyards of brains" (inactive retired men) just as there are junk yards for retired cars. "At least the junked cars are salvaged and the value of scrap metal is now at peak. The reason is that you can't make fine new steel without using old steel in the mix. It's time we awoke to the fact that the same necessity exists in producing new businessmen, or for that matter, new teachers, doctors, machinists or farmers."

A year ago when Mr. Lee spoke at Purdue, a senior asked for a personal interview. It seems he was working his way through college and, in addition, owned a small electric supply house from which he obtained some income. The business was \$8,000 in debt and seemed destined to fail. Mr. Lee talked with him some length, giving the young senior the benefit of his own 45 years of business experience. In the year which followed, the boy did take the older man's advice. Not only was the business saved but it was sold at a profit.

Business On Its Feet Again

A merchant down south wrote some time ago asking for help. His business was in deplorable condition. The Consulting and Advisory Services group sent him background data on how their own group operated, suggested that he read the material carefully and then see at his church if there were not three or four men of experience who would be willing to sit down and talk over the problem in detail. The merchant went over the material in detail, found the experienced men in his parish, and they in turn did give him the kind of advice he needed. The result: he, too, took the advice of the older men and soon saw his business on its feet again.

Many of the organizations like ours which are springing up around the country," says Mr. Lee, "charge a fee for their services. This is unfortunate as the fee is always a question as to their motive. We have found that if no charge is made, there is no question of sincerity and your influence is enhanced."

What kind of training is needed for this kind of advisory work? Say the Wilmingtonians "Only a sincere and deep-rooted desire to help others." Any retired person, no matter what his past experience, can contribute something worthwhile in his own way.

Too often young, inexperienced men beginning in business fail oftentimes because they have lacked even just the simple kind of advice and direction which older, experienced men could easily give if only asked to do so.

In your parish, would such an advisory group of older men be a worthwhile addition to your program? Not only would such a group help younger people who are in need of the advice but it could do much to give your retired laymen a sense of contribution to their community. Done in the name of the Church, such a group could be one more proof of the Church's concern for all within the community. Like the Wilmington group your objectives might well be to permit elderly, retired people to work more effectively for the benefit of the community."

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Rev. Peter Wallace, c
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7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. Thomas A. Bogard, M.A.
Sun 8, 9:15 & 11; HC Wed 7, HD Thurs 9:15

WASHINGTON, D. C.

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Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;
C Sat 5-6:30

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CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
Sun Ev 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7,
10; Also Wed 6:15; Also Fri (Requiem) 7:30;
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 1S; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;
Rev. R. T. Loring, Jr.
Sun 7:30, 9 (Sung), 11 Sol & Ser, EP 6; Daily 7;
EP 6; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

FAIR HAVEN, N. J.

CHAPEL OF THE HOLY COMMUNION
River Rd. at Church St., Rev. Charles L. Wood, v
Sun HC 8, HC or MP 11, School 9:30; HD as anno
Chapel open daily. Noted for mosaic windows.

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8 & 10, MP 9:30; Daily 7, Thurs 10;
C Sat 4:30-5:30 & by appt

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: MP 7:45; HC 8 (10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8 & 9:30 HC, 11 M Service & Ser; Weekdays HC
Tues 10:30; Wed & Saints' Days 8; Thurs 12:10;
Organ Recitals Wed & Fri 12:10; EP Tues &
Thurs 6. Church open daily for prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieb Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 9; High Mass 11; B 8
Weekdays: Low Masses 7, 8; (Wed & HD) 9:30;
(Fri) 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3,
4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily HC
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10

NEW YORK, N. Y. (Cont'd)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:15
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Stu
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 &
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-i
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-i
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC
ex Thurs at 8, 10, EP 5:30

UTICA, N. Y.

GRACE 193 Genesee St.
Rev. S. P. Gasek, r; Rev. A. A. Archer, c
HC 8, 9:15, 11 (3rd & 5th), MP (2nd & 4th)

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th St.
Sun HC 8, 11; Mon, Wed, Fri 7; Tues, Thurs 7:30;
Sat 9:30; Daily 12, 5:30; C Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; M
daily 7, ex Tues & Thurs 10; Sol Ev & Sta
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 10

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